

The Three Days Of Tashreeq

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Festivals & Celebrations In Islam p167-170 (2nd edition)
Al-Kitaab & as-Sunnah Publishing

Their Merit

Tashreeq means "drying the meat". The Days of Tashreeq are the three days following 'Eed ul-Adhaa. They are thus named because, during them, the pilgrims used to cut the sacrificial meat and spread it out in the sun to dry.

Allaah's Messenger ﷺ declared the Days of Tashreeq as 'Eed days. He ﷺ said in an authentic hadeeth:

"The Day of Arafah ¹, the Day of Sacrifice, and the Days of Tashreeq are 'Eed days for us Muslims. They are days of eating and drinking (rather than fasting)."

Prohibition Of Fasting

On these days, the pilgrims complete their Hajj rites. All Muslims continue with the 'Eed celebrations, and are prohibited from fasting.

On one of the Days of Tashreeq, Abdullah Bin Amr Bin al-As ﷺ visited his father 'Amr, he invited him to eat with him, but Abdullah declined, saying, "I am fasting". So Amr commanded him:

"Eat, because these are the days during which the Messenger ﷺ commanded us to eat and prohibited us from fasting." ³

Ka'b Bin Malik ﷺ reported that on one of the Days of Tashreeq, Allaah's Messenger ﷺ sent him, together with Aws Bin al-Hadathan, ﷺ to announce to the people:

"The Days of Mina ⁴ are days of eating and drinking." ⁵

Similarly, the Prophet ﷺ commanded 'Abdullah Bin Huthafah to ride his camel among the people on one of the Days of Mina and announce:

"No one may fast (these days), because they are days of eating and drinking." ⁶

And Abu Hurayrah ﷺ reported that Allaah's Messenger ﷺ said:

¹ There appears to be a conflict between this hadeeth reported by 'Uqbah (radiyallaahu anhu) and the hadeeth reported by Abu Qataadah where he reported that Allaah's Messenger (sallallaahu alayhi wa sallam) said: "Fasting the day of Arafah expiates the sins of the past year and the coming year." [Muslim, Ahmed and others]. This may be resolved by realising that the prohibition of fasting applies only to pilgrims: The day of Arafah usually demands from them a serious physical effort that should be supported by food and drink. As for non pilgrims they are strongly urged to fast.

² Recorded by Abu Dawud, an-Nasai, and others,. Verified to be authentic by al-Albani (Sahihu Abi Dawud no. 2090, and Irwa ul-Ghalil no. 963).

³ Recorded by Malik, Abu Dawud, and others. Verified to be authentic by al-Albani (Sahihu Abi Dawud no. 2089 and Ira ul-Ghalil no. 963)

⁴ They are thus named because the pilgrims stay in Mina during them.


⁵ Recorded by Muslim, Ahmad, and others (Irwa ul-Ghalil no. 963).

⁶ Recorded by at-Tahawi and Ahmad. Verified to be authentic by al-Albani (Irwa ul-Ghalil no. 963)

"The Days of Tashreeq are days of eating and thikr." ⁷

Imam al-Albani  said:


"This (meaning) is also reported from 'Ali Bin Abi Talib, Sa'd Bin Abi Waqqas, 'Abdullah Bin Huthafah, Nubayshah al-Huthali, (an unnamed) companion of the



Prophet , Bishr Bin Suhaym, the mother of 'Umar Bin Khaldah az-Zuraqi, al-Hakam az-Zuraqi, Umm Mas'ud, and Ibn 'Umar. Therefore, this hadith is mutawaatir (narrated by a large group of people)." ⁸

The only people who are allowed to fast on the Days of Tashreeq are pilgrims who cannot find hady, ⁹ in which case they would be required to fast three days during Hajj and seven when they return. Aa'ishah and Ibn 'Umar reported:


"No one was permitted (by the Prophet) to fast on the Days of Tashreeq – except for those who could not find hady." ¹⁰

Thikr

We have seen from Abu Hurayrah's  above hadith that it is recommended to make frequent thikr during the Days of Tashreeq. Similarly, Nubayshah al-

Huthali  reported that the Prophet  said:

"The Days of Tashriq are days of eating, drinking, and thikr." ¹¹

The best type of thikr during these days is takbeer. The following hadeeth reports about Ali: 

"He would say takbeer from after the fajr prayer of the Day of 'Arafah until the 'asr prayer of the last of the Days of Tashreeq – and he would also say it after 'asr." ¹²

⁷ Recorded by Ibn Hibban, Ahmad, and others. Verified to be authentic by al-Albani (as-Sahihah no. 1282)

⁸ See as-Sahihah no. 1282

⁹ Either because they cannot afford the hady, or because there are no animals available to sacrifice.

¹⁰ Recorded by al-Bukhari, at-Tahawi, and others (Irwa ul-Ghalil no 964)

¹¹ Recorded by Muslim, Ahmad, and others (Irwa ul-Ghalil no. 963 and Sahih ul-Jami no. 2689)

¹² This and other similar reports from Ibn 'Abbas and Ibn Mas'ud are recorded by Ibn Abi Shaybah, al-Bayhaqi, and al-Hakim. Verified to be authentic by al-Albani (Irwa ul-Ghalil no. 653, 654)